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LITTLE GIRLS' HOME, KNOXVILLE, TENN.

BY REV. J. S. M'CULLOUGH, D. D.



It is a brick building, 60 feet long, 40 feet wide and three stories high, with good attic for drying clothes and stowing trunks and other things not needed for the time. It has also a basement for laundry and cellar. The windows of the basement are hidden by the little girls standing in front. When the picture man came, it was Saturday and the little girls were at work, some washing, some cleaning rooms and halls, and others attending to such duties as were assigned them. There was no time to get "fixed up." Word was sent to all, "come just as you are," and in less than five minutes they had arranged themselves as you see. They stood a moment, until the photographer snapped his machine; and then scampered back to their work, as happy as children can be. The young man standing on the right had been pumping water from the

cistern into the tank in the attic, and he, too, dropped his work, and stood for the picture. Miss McDill was in her room on the middle floor, and was looking out at the window. As you enter the front door in which two girls are standing, the dining-room is on the left, and the store-room and kitchen on the right. On the next floor, the sick room and guest chamber are on the right of Miss McDill's and the sitting-room in the rear, while the study occupies the extreme right from front to rear. The top floor has two large dormitories, a wash-room, three bath-rooms, a clothes-room, and two bed-rooms. The dormitories are filled with single cots, and each girl has a large drawer to herself. The arrangements of the home are as home-like as possible. The housework is done by the little girls, assisted by two larger girls selected from among the older students. They have their own dining-room. Family worship is observed after breakfast and supper. Each girl has a Bible and Psalm book, and all join in reading alternate verses and in singing. Religious instruction is imparted by catechism and by reading

and conversation, as in well regulated families, and discipline is administered in a motherly way, even when, on rare occasions, the rod is required. These children are nearly all from distant homes. A few of them are orphans, but many of them are supported wholly by loving parents, while others are provided for wholly or partly by individuals or societies interested in them.

It is matter for unfeigned gratitude that so many parents and guardians are willing to deny themselves in order to keep their loved ones in such a home.

They are reaching out after something better. They know so well the dangers that beset their daughters, and they long to see them imbued with principles that will fortify them against temptation and keep them in the realm of purity. To the ladies of the church we are indebted for the means of sheltering and educating these young girls, who are soon to be the teachers of the homes and schools of their people. The amount expended for this home, including furnishing, was about eleven thousand dollars.

OUR WORK AMONG THE FREEDMEN.

Written by Miss May Hull of Cove, and read before the Women's Presbyterian Society, of Big Springs Presbytery.

The late civil war at its very incipency began to interfere with the institution of slavery in the border States, and large numbers of those who hitherto had been slaves were thrown upon their own resources, generally under perplexing, adverse circumstances. Their condition appealed to the sympathy and charity of the North, and in various ways relief was promptly afforded. United Presbyterians, in accordance with their anti-slavery principles, were among the first to look after these waifs and "contrabands" and to devise ways and means for their temporal and spiritual improvement. Their altered circumstances were so sudden and unexpected that the church had neither time nor opportunity for consulting and moving as a whole; so the work began in a fragmentary way and in different localities.

Presbyteries here and there appointed missionaries to go into Tennessee and down the Mississippi, where they would be protected by the arms of the U. S., and by preaching and teaching and various acts of loving kindness, to do what they could to prepare the freedmen for their new position, so that they might be qualified for its duties and profited

by its increased privileges.

The General Assembly in 1862 resolved; "That in our opinion the providence of God is calling us to enter upon the fields of missionary labor among the people of our southern coast, in places where the power of slavery, which once drove us away from the South, is now broken, and where it is important that the anti-slavery churches of the land should establish themselves as a means of securing freedom of speech and promoting the interest of truth and righteousness in those parts of our country."

Suitable teachers and ministers were asked to volunteer to go as laborers in such places as might be selected, and a special fund was created to meet the expenses of the undertaking. The field widened with the progress of the war, and the Christian duty to enter and occupy became more positive and imperative; so in 1863 the General Assembly established a Board of Missions to the Freedmen, which was incorporated in 1868 by the Legislature of Pennsylvania.

The charter declares, "That the object of said corporation shall be to educate the freedmen of the South in secular and

religious knowledge; by establishing and supporting schools and churches among them, and by such other means as are appropriate to missionary operations."

The U. S. government established at different places "contraband camps" into which fugitive slaves were gathered and fed and made useful in various ways until society would so settle down that they could scatter and find places and ways to support themselves. The Board selected these camps as the first field of operations, and to five or six of them sent bands of laborers, each of which consisted of an ordained minister, a male assistant, and four or five female teachers. Goodrich's Landing, in Louisiana, Vicksburg and Davis Bend, in Miss., Nashville and Knoxville, in Tenn., were first selected.

The means employed were preaching and ordinary religious missionary labor and day schools, night schools, and Sabbath schools.

These camps were but temporary collections, were constantly changing and finally abolished; so the Board had to change its locations to suit this shifting condition of affairs. As society settled down and became fixed, the operations of the Board became geographically contracted but more permanent in their character. A number of congregations were regularly organized, most of which still exist, while others have dissolved because of the changing and transient character of their members.

But greater attention has been given to the matter of education, under the conviction that, as the United Presbyterian church has not the means to support a large number of missionaries in this field, it can work more efficaciously training well educated teachers and preachers, so that they may bring their advanced thought and culture to bear upon the improvement and elevation of their race.

For the accomplishment of this pur-

pose a Normal school was established at Knoxville, Tenn., which has finally grown into a College with full course in languages and the sciences and a Theological department.

The college, with the preparatory department, had 316 names on its roll during the winter of 1886-7, many of whom spend a part of the year in teaching, so that the institution has become a positive power in the social and intellectual elevation of the colored race.

Mission stations, with large and flourishing schools, are also carried on at Bluestone, Chase City and Norfolk, Va.; Athens, Tenn.; Millers Ferry, Ala.; and Henderson, N. C. In these stations are four ordained ministers and one licentiate, five male and thirty female workers; a total of forty. In the day schools there are 1,876 scholars enrolled, and in the Sabbath schools, 1,800. Two hundred and thirty-four teachers, trained in the missions, are engaged in teaching in the public schools of at least fourteen States.

In these schools there is an aggregate enrollment of 14,300 scholars.

The Sabbath schools conducted by these teachers have an enrollment quite as large as this. Of these teachers 150 were educated at Knoxville college; 51 at Thyne Institute, Chase City; 25 at Norfolk and 8 at Bluestone. The standard qualifications for teachers, both literary and moral, is advancing. In three of the stations are regularly organized congregations. The total net membership in these and in mission stations is 322. These statistics are quoted from the annual report of the Board, to indicate something of the magnitude, importance and success of the work of the Board. At Knoxville, the Board is adding to its industrial training a school of mechanics and agriculture.

More work has been done among the freedmen the past year than any year previous. The support of a Bible reader

at Norfolk, Va., as also providing for the education of the little girls in the Knoxville Home, is still a prominent feature. The equipping of the sewing department at each station with the equalizing of the distribution of clothing has been looked after carefully. But that which has required most attention was providing for the erection and furnishing of the Girl's Industrial Home at Chase City, Va., and the Little Boy's Home, at Knoxville, Tenn. The Girl's Industrial Home was built at cost of \$3,800, and furnished by Ladies' Missionary societies, Mission bands and individuals, becoming responsible for certain departments. There were eighteen girls in the home this year, and the prospects for the coming year are that the number will be largely increased. We expect this home to become a large factor in the elevation of the colored race,

in that it will make home-keepers. Cost of building the Little Boy's Home at Knoxville, was \$10,294, and the furnishing was done as in the Industrial Home.

The special new work recommended for the coming year is that of a new school building for the mission at Prairie Bluffs, Ala.

No one should feel that the work has been completed because we have a few schools located at different places in the south. It has only begun. Laborers and friends must be increased at all the stations. Those who have contributed toward these institutions should thank God that he has blessed their efforts and furthered the work. All that we do in this work is done for Christ. For has he not said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

MISSIONARIES' WIVES.

Rev. Dr. H. H. Jessup, in one of his visits to this country, was addressing the students of a Theological seminary. Opportunity had been given to send him written questions, which he would answer, as he should be able, in his address. One question was: "What is the work of a missionary's wife?" His prompt reply was: "I should say, much the same as that of any other man's wife."

He soon made it seem a great thing to make and keep a home for a man and to take care of him in it—so to environ him and be such a companion to him as will make him the most of a man that he is capable of becoming, and give all his consecrated faculties the best opportunity and encouragement to the most effective use of them; and then, if God gives them children, to nurture and rear them into power and fitness to continue and expand their father's work in a subsequent age.

This wholesome beginning of his address did not prevent, but admirably prepared, the way for his presentation of the various ways in which, beyond her domestic duties, the wife of a missionary can help her husband and his brethren in various forms of missionary work, just as a pastor's wife does at home. That the wife cannot do all that the maiden can do, who has not the domestic cares and labors, is to be assumed, in a foreign mission as well as in a home parish. These different kinds of woman's work complement and promote each other. Every woman is most happy and most healthy in having some of both; but the proportions will not be the same. One should never be exalted at the expense of the other. This cannot be done without damaging both.

Dr. Ashmore, a Baptist missionary in China, writing in the Chinese *Recorder*, quaintly and forcibly says:

The man will do scant justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and not always reportable, but it has to be done all the same. They are busy at something all the time, helping on in a score of unnumbered and unsentimental ways. They look after schools, and teach Bible-women, and send them out, and take their reports. They look after the women of the churches—old folks, young folks, well folks, feeble folks and all sorts of folks who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily,—the care of their little families,—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tours to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed, in order to good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly the husband is here to do a little civilizing, as a sort of secondary work (though I challenge the wisdom of the whole attempt), but his wife often has to keep her eye on him to prevent his being barbarized while he is about it. He would go round with sleeves out

at the elbows and shoes careened over on one side. He would get to taking his breakfast in the pantry or at his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to the Missionary Union that sent him out. Nor does that begin to be all of woman's work for missions that the wife has to do; she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of pain-killer, warns the children against green fruit and colic, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are, and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion service, keeps the desk supplied with postage stamps, forwards the letter to her husband in the country, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor his shoes blackened, when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

—Selected.

A TRANSFERRED GIFT.

BY CAROLINE ATWATER MASON.

A rainy Saturday morning. Five irrepressible children shut indoors, making holiday. The day's problem for me:—to keep the children happy; to protect the house and furniture from total destruction; to have the children learn their Sabbath school lessons and take their baths; to bake bread, cookies, and pies for a family of seven, and to get dinner; between dinner and sundown to make a jacket for Tom, junior, to wear to church on the next day; after that, before bedtime, what? Not very much, only to lay out clean linen of seven different sizes, sew

on shoe buttons and blacken small shoes, baste in a few ruffles and take some stitches in my gloves,—not very much, but still enough, you know, at the end of the day, to be a little tiresome for one pair of hands. This was the day's problem. Tom, senior, says I am not easily daunted. I was not easily daunted on this particular Saturday morning, still I felt that I had my hands full.

I was working away at the molding board, with baby in her high chair at the table beside me pounding vigorously with the potato masher on a tin pan,

when a noise, like the marching of a regiment, resounded down the back stairs and the children bounded into the kitchen. The fragrance of freshly-baked cookies had reached the play-room, and they had come with one consent to claim their portion. If one thing in our house calls for high protection more loudly than another it is the cooky jar. Just as the cooky in each small hand had been decorated by a semicircular bite and the procession was headed upstairs again, the door bell rang.

It was Mrs. Barry. She had come in all the rain from Barrybrook, her home on the hill, to our house. I knew it was not for the purpose of complimenting me on the goodly smell of my cookery, which she did, nor for the sake of friendship, pure and undefiled, that she had come. I waited patiently for her to produce the little axe which I doubted not she was about to grind. Mrs. Barry is a very large and imposing woman, perhaps she is a little more impressive to herself than she is to society in general. However, her husband owns not only mills but millions, and all Milltown is supposed to bask in the light of their favor.

Presently Mrs. Barry, it perhaps having occurred to her that a housekeeper without a servant might be busy on Saturday morning, made known her errand. It was in short: Would I entertain the missionary, Mrs. Needham, who was coming to spend Sabbath and address the annual meeting in the evening? Of course she *had* offered to take her to Barrybrook, and of course as everybody knew, she *always* kept open house for all ministers and missionaries and everything of the kind (Mrs. Barry is always emphatic in speech if at times a little involved), but things had come around in such a way that she *did* feel that she must get some one else to take care of Mrs. Needham.

"I have no doubt she is an excellent woman, and I am sure she wouldn't

make *you* a bit of trouble," she continued; "missionaries never do. They generally sit in their own rooms and read the Bible. At least that is what I suppose they do. I never went in to see. Perhaps they fix up their idols and those things they carry around, you know. I suppose they have to be scoured once in a while. Anyway it would be just to put another plate on the table, and in a family of your size that can't make much difference. The trouble about her coming to Barrybrook is that we are to have other company. The Monforts are coming, our friends from New York, you know; you may have heard me speak of them."

I had, indeed. Mrs. Barry had cultivated them assiduously at Newport for several seasons, and had been courting this visit eagerly. There was a Miss Monfort, and of course there was Owen Barry, the heir of all the millions, and the Monforts were such a superlatively aristocratic family. Oh yes, if the Monforts were coming to Barrybrook the situation was certainly serious, and it was easy to see that a missionary might be a complication.

Of course I agreed to entertain Mrs. Needham, and Mrs. Barry arose to go, well contented. Mrs. Needham was expected on the two-o'clock train.

But you will meet her, will you not, and have her brought here?" I asked.

This question brought a sudden shade of disturbance to Mrs. Barry's countenance. "Is it necessary to meet her," she asked.

"I should think so most decidedly," I replied; "she is a stranger here, you know."

"Well, I don't see how I can do it," she replied. "I've got an awful cold on my lungs now,"—and she smote her capacious chest and coughed;—"and I'm afraid I've caught an addition this morning, coming out in the rain. Your husband couldn't meet her, could he?"

My face, I know, changed, as I thought of the different sound of Tom's cough as he went out into the dampness in the morning, and of how hard he had tried not to let me hear it.

"No," I said, "he could not leave the office, and he is far from well this fall. Can't you send your carriage to the train if you don't go yourself?"

"That is just the trouble. Of course it will have to go at five to meet the Montforts, and if the horses go out at two they will have to be curried and the carriage cleaned, and the coachman will get so cross. You don't know anything about the troubles we have with our coachmen. I often say to Mr. Barry that we are completely under his thumb. If he doesn't want to take the horses out, why they stay in, that's all."

Mrs. Barry finally said that she would try and coax Owen to take the single carriage and go to the train for Mrs. Needham, and this being adjusted, she departed.

We had our dinner at one o'clock as usual, and Tom went back to the office. I set the table over for Mrs. Needham and kept things hot in the oven for her, for I knew she would have had no chance to get dinner on her way to Milltown. Then I went to work on the jacket, which, however, I had no hope of finishing now, for of course I must devote myself properly to my guest, and I felt that I must be extra attentive to a missionary and not try to sew at all when she was about. I expected that it would be a very depressing visit, for I knew that Mrs. Needham was a widow, her husband had died in Japan a year or two before, and she would naturally be very sad; and I wondered if she would notice Tom's cough and say gloomy things to me. I knew I should resent it if she did. I fancied her moving about our house, a tall, thin figure in blackest black, with a severely mournful face, and the peculiar air of rebuke which many people in af-

fliction seem to me to wear, as if it were really not quite kind of other people not to be afflicted in the same way. That she would be utterly apart from my interests and remote from my world. I took for granted.

Then she came. Oh, how surprised I was! Not one thing was as I expected about her, except that her dress was black. But so was mine. She wore just a pretty black cashmere as any one might; it did not advertise her loss in any way. And such sweet eyes she had, and such a radiant smile.—I almost thought it was a mistake about her husband.

She enjoyed her dinner, and said how good the things I brought her tasted; and I do so like to have people who visit me enjoy what I cook for them. And when she had eaten her dinner she came right out in the kitchen and insisted on wiping the dishes; and after that, she saw the jacket, and, in spite of all I could say, she went straightway to work and made the button-holes. She made them beautifully, and we finished the jacket before tea time.

I exclaimed that I never had supposed missionaries made button-holes, and she laughed so merrily at that that it made the children laugh, and the next thing I knew they were all around her and she was entertaining them with stories told in the prettiest way I ever heard. Of course she made the conquest of the entire family, from Tom, senior, down. It was perfectly ridiculous. Baby insisted that Mrs. Needham should put her to bed, and she actually blackened the children's shoes! I was ashamed over it, but couldn't help myself, and the worst of it all was that Tom insisted on my letting her do anything she wanted to. To think of a missionary lady sitting on the floor in my nursery with the bottle of blacking and six small shoes and four small children ranged around her, looking up over their heads to talk Japanese politics with my husband, and I sitting

by the bureau-laying out the linen, just as if there was nothing remarkable about it at all! And we did enjoy it so. She was bright and natural and girlish—so purely *human*, and yet with that light in her face that was nearer heaven than earth.

When the service was over at church the next morning and I was on the point of introducing Mrs. Needham to some ladies who had come up to our pew for that purpose, I was surprised to see a young lady, a stranger to me, rush up to her with the utmost enthusiasm and greet her as if she were her dearest friend; an older lady was following her, and in another moment, seeing Mrs. Barry's noble proportions just behind them, and noting the quiet but unmistakable elegance of their appearance, I guessed, and guessed correctly, that these ladies were Miss and Mrs. Montfort.

Mrs. Needham was an old and dear friend, and they were delighted and amazed at meeting her in Milltown. Mrs. Barry was introduced, and finding out the position of affairs, urged Mrs. Needham to come to Barrytown for the remainder of her stay; at least she *must* go home with them to dinner. There was plenty of room in the carriage.

I was so afraid she would go; I felt that I could not lose one moment of her stay. So I stood watching her quiet little figure, and the sweet composure of her face as these important people pressed around her.

"Thank you," she said, "you are very kind, but if I am not making Mrs. Porter too much trouble I think I will stay with her while I am in Milltown. You know, Mrs. Barry, we are told 'in whatsoever house we enter, there abide.'"

Mrs. Barry was disappointed and a little vexed. People are in the habit of doing as she wants them to, and to have anyone decline an invitation to Barrybrook, that was a new sensation.

But Mrs. Needham went home with

Tom and the children and me, all unconscious, apparently, of the extraordinary nature of her choice.

She spoke to the church full of people in the evening as simply and naturally as she had talked to my children, and she made us all eager to do Christ's work in Japan and to do it quickly, "while it is yet day." Our visit was over that night, for she left us on an early train in the morning. I went to her room to bid her good night. Not one word had been said until then of her sorrow. We spoke of it then.

"How can you be so brave?" I asked, "how can you bear it?" *He is working there,* she answered softly, "and I am working here. By and by I think God will let us work together again."

"But the loneliness," I faltered. She was far calmer than I. "I am not alone, dear," she said. "'I will not leave you comfortless, I will come to you.' Think, *being true*, how much that means."

Then I told, for the first time to anyone, the dread that was upon my heart about Tom. The look that crossed her face told me of an anguish that words could never have described. I knew in an instant what such a loss meant to her. But she spoke brave, loving words, and she prayed and she is praying still, for Tom, for me, for our children. She brought me God's own comfort in a way which I had never known before.

It was thus that Mrs. Barry became a minister of good things to me; it was in this way that, unawares, I was permitted to "entertain angels."—*Helping Hand.*

Judea.—Professor Sayce, in his article on "Excavations in Judea," dwells particularly on the mutability of ancient names in the East, and the necessity of renewed excavation for discovering the archæology of the Holy Land. He says: "We have dug up Homer and Herodotus; we shall yet dig up the Bible."

The New Year.

To Him who ruleth all the year
Is nothing old, is nothing new:
He knoweth all.

The op'ning year Thy mercy shows—
Let mercy crown it till it close."

—Doddridge.

A HAPPY NEW YEAR TO THE READERS OF THE WOMEN'S MAGAZINE.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for the Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for His crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance, full and unpriced;
And this be the joy of thy new life in Christ!

Every year is a fresh beginning;
Listen, my soul, to the glad refrain!
And spite of old sorrow and older sinning,
And puzzle forecasted, and possible pain,
Take heart with the year, and begin again.

"By her the *deepest* rest is won
Who toils beneath the noonday sun,
Faithful until her work is done."

A GREAT OPPORTUNITY.

A new year before thee to be filled with prayer
and acts of faith. If thus filled the harvest will
be mighty. This year "abide in Christ and ye
shall bear much fruit and your fruit shall remain."

"Each day is a white page to be written; write
it beautifully, and the book of the year will be
beautiful."—*J. H. Bliss.*

"Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! though thou have time
But for a line, be that sublime,—
Not failure, but low aim, is crime."

—*J. R. Lowell.*

"If Christ is at the helm, why should I be run-
ning about the deck in distress, lest the vessel sink?
"Duty belongs to me, results belong to him."

"Another year of progress, another year of praise,
Another year of proving his presence all the days;
Another year of service, of witness for his love;
Another year of training for holier work above."

The year of the Lord! let it sink to rest;—
Let it pass away to the ages hoar;
Let it die on the hushed and tranquil breast
Of the years and years that have gone before.

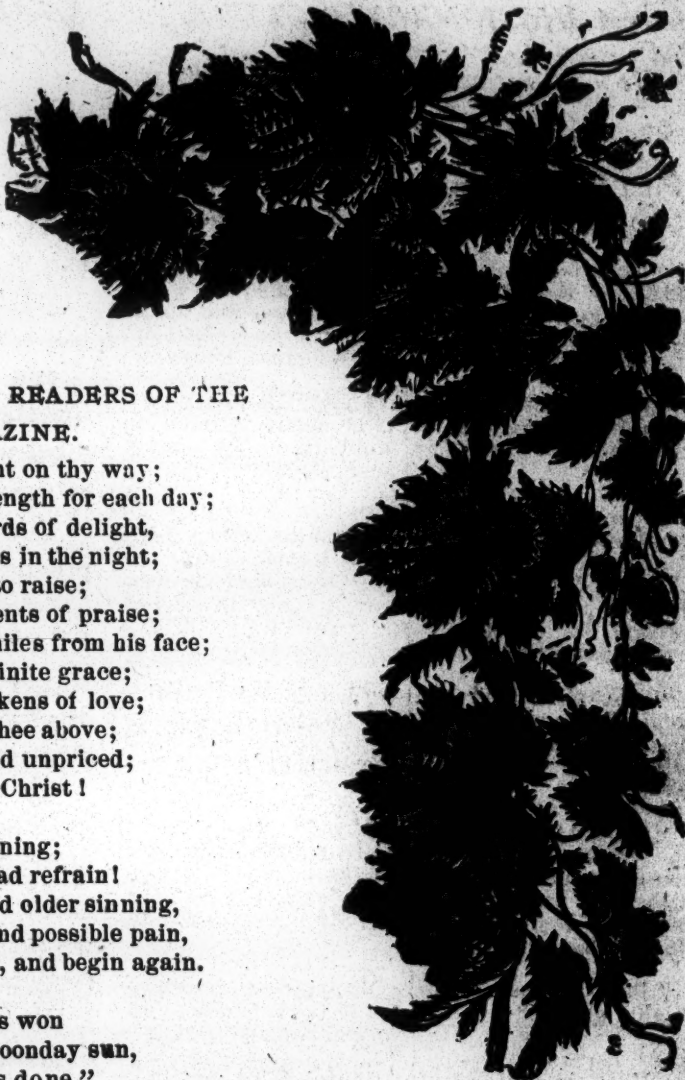
He gathers them unto his secret place,
Where their pain and bliss are alike forgot;
But their lowliest deeds will he ne'er efface,
For the Lord is the Lord,—He changeth not.

Yea, he brings them forth from the dim unknown,
And in solemn keeping he still doth hold
The days to come as the days that are flown;—
Our years are *His* years till the last be told.

C. A. L.

"Thank God, he gives no endless way,
But lays his hand across the road,
Calls many a halt and bids thee stay
And rests thee of thy load.

He is too full of grace to deal
A breathless road that never awerves;
But all things turn and pause and wheel
In restful joyful curves."



A MISSIONARY PICTURE.

"He must increase, but I must decrease."

The following contrast is reprinted from a valued exchange:

886,000,000 heathen.	27,000,000 Protestants.
Collections for missions, \$3.67. "Best that we can do on account of home expenses."	\$15,000 collection for our new steeple.
"He must decrease."	"We must hold up the cross (on the steeple.)"
Collection for Freedmen in the South, \$3.99.	"We must increase."
"We have no money."	\$10,000 for new organ. Paid choir. Sermon on Macbeth. "We must push ahead."
Gospel according to Matthew, "Go ye therefore and teach all nations." Mark, "Go ye into all the world and preach the Gospel to every creature."	Gospel according to Bro. Jones. "The Lord never intended that the heathen should be converted, or He would have done it."
"The silver and the gold is Mine, and the cattle upon a thousand hills. Give and it shall be given unto you."	"Let the missionaries live on faith. Lord, keep them humble, and we'll keep them poor."
"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."	Notice: None but respectable sinners admitted into this church. Pews, \$200. Let the poor join the Salvation Army.
"Fly abroad, thou mighty gospel."	Magnificent churches, but heavily in debt, and very expensive to run.
"Upon the first day of the week let every one of you lay by him in store as God has prospered him."	Church fairs, suppers, lectures, and many other devices.
"I determined not to know anything among you, save Jesus Christ and Him crucified. . . That your faith should not stand in the wisdom of men but in the power of God."	"If we don't entertain the people they will leave us." Sacred concerts, sacred tableaux, dancing, etc.
"Not many wise men after the flesh, not many mighty, not many noble, are called."	We need wealth in our churches to make them successful. Let the ministers preach over the heads of the poor to attract a few of the wealthy.
"I am meek and lowly."	If we do not have fine churches, the rich will not come.

A huge cancer has been extirpated from Western civilization; Christian America has triumphed and Mormon polygamy is now a thing of the past.

SHALL WE HAVE AN ANNUAL MEETING.

At the last meeting of the Women's General Missionary Society, held at Pittsburgh, Pa., the Women's Missionary Society of Omaha Presbytery presented the following memorial:

1st. That a general meeting be held but once in *three* years.

2nd, That presbyterial societies be directed to arrange for annual district meetings within the bounds of each synod.

The memorial was sent down to the presbyterial societies, for their consideration.

In order that we may consider the subject intelligently, we hope some of our sisters will answer one or two questions which present themselves to us.

Since our General Missionary Society does much of its work through the Women's Board, and we expect the Board to report annually, which of the synods would have the authority to accept the reports and order them printed?

We find by consulting our charter that *five* members of the Board are to be elected each year. What synod would elect these members?

The Secretaries of the Board *necessarily* take some time in presenting their *annual* reports, imagine the length of their reports if given but once in *three* years.

Should the General Missionary Society desire a change in the method of conducting any part of the work, it has the opportunity of making such a change at the annual meeting.

Should the society meet but once every *third* year its authorized agent, the "Women's Board," would necessarily be obliged to assume more and graver responsibilities than it now does.

It has been said that the meetings are held largely in the East, and that on account of expense very few delegates come

from the West. Let us see! Sparta, Xenia, Monmouth, Washington, (Iowa), Allegheny, Washington, (Pa.), Argyle, Pittsburg.

At our last meeting *two* invitations were presented; one from Hamilton, Ohio, and the other from Philadelphia, Pa. The latter city sent an invitation

two years previous but preference was given a western city. The women of the United Presbyterian church are doing noble work in advancing the Master's kingdom. Let us consider *very* carefully and prayerfully any and every proposed change.

Pittsburg, Pa.

J. S. S.

SIDELIGHTS ON THE EASTERN CHURCHES.

THE "HOLY FIRE" AT JERUSALEM.

NOTE.—A missionary in Palestine has given the C. M. S. Intelligencer such a faithful and graphic account of a so-called religious observance that we reproduce it. "The facts are only too sad," but they should serve to show us the necessity of giving a pure Christianity to the Oriental churches.—Ed.

By the kindness of the British Consul I was provided with a place in the Latin Gallery of the Church of the Resurrection (or, Holy Sepulchre) from which I could obtain a good view of all that went on. The interior of the church is circular in form, the centre being occupied by a sort of shrine over the supposed sepulchre of our Lord. A space of about twenty-five or thirty feet is thus left all round the church, and when I arrived this was closely packed with men, women, and even little children. A narrow path through the centre of the crowd all around the church was kept open by a double line of Turkish soldiers. The fire issues from two holes on opposite sides of the shrine, and in front of these openings were bands of resolute men with garments girt up, hats off, and arms locked together, prepared to be the first to obtain the Holy Fire. The crowd, every member of which was provided with a candle or candles, swayed backwards and forwards, and kept up most of the time a loud, hoarse chant about Christ having redeemed us, the women every now and then joining in with a shrill kind of scream. I could not help thinking of "Crucify Him, crucify Him!" And he who should stand up

to-day to condemn the hypocrisy of a hollow religion would stand a good chance of being crucified too. And so perhaps the new Greek Patriarch thinks, for he has followed his predecessors in countenancing this sham miracle. On the whole the crowd was orderly at first, kept in order by Moslem soldiers and officials, who rushed about madly, brandishing leather whips and pushing and pulling the people into their places. It was intensely hot, but I only saw one man faint. The din was indescribable. Presently in the midst of the hubbub, which drowned the chanting of the monks, the Greek Patriarch, preceded by banners and priests and monks, began to walk slowly round the church, through the double line of soldiers. This was done three times, and then the procession disappeared. The excitement now became intense; all clutched their candles and looked towards the holes whence the fire was to issue. At these holes were now placed strong, active men provided with candles, and a narrow lane was kept to the door by which they might escape from the church and carry the fire to the villages round. The bells now began to ring, and just as they ceased, suddenly a man at the hole was seen to have lighted his bundle of candles. This he quickly thrust into a perforated iron guard, and rushed with it out of the church, those

round him trying to light their candles at his. He was speedily followed by several others in succession, who, protected by bands of strong men, fought their way through the crowd.

Almost at the same time a monk appeared with a lighted taper at the top of the sepulchre and began to light the many candles all round it. And now began a wild struggle in the church below. Men as they lighted their candles at the fire were beset by those nearest to them, and these again by those further off, each trying to light his candle as soon as possible; so that in a minute the whole church was a mass of glittering yellow lights, a striking scene, and with one glorious ray of God's clear sunshine streaming down from the roof, an apt illustration of Palestine as it is now, religiously speaking—with its many false lights, so powerless to give real light and peace, and so soon to pass away, and with one little stream of Gospel truth, so pure and bright and peaceful, and destined to shine on when all the other lights are quenched.

I found it hard to realize that I was in a Christian church, for the crowd beneath would have done well for a company of fire-worshippers. They fought and struggled for the fire, and when they got it they washed their hands in it, and passed it over their faces, and rubbed their greasy hands over their bosoms, and anointed their clothes, which they had brought for the purpose, with the fire and grease; and then they put the candles out, and carried them home, as precious relics, to be at last buried with them. But before the crowd dispersed some sort of order was restored, and a united procession of Coptic, Armenian, and Abyssinian monks with banners and crosses, incense and chanting, escorted their respective patriarchs or bishops three times round the church. By this time little could be seen because of the smoke

from the candles. And so I came away reflecting sadly on the folly of man, and the power of the great Deceiver of souls. How can we call a church our sister which encourages such gross and childish superstition, and how can we count them Christians who believe in this false miracle and almost worship a creature of God, fighting and struggling in their desecrated church, and requiring Moslem soldiers to preserve the peace? Well may the Moslem wonder at and reject the idolatrous Christianity he sees in the Church of the Holy Sepulchre, and well might he refuse to listen to us if we claim fellowship with those who do such things. When I expostulated with a Moslem the other day for saying he could sin as he liked and get forgiveness if he prayed to God and Mohammed, he turned round and said the Christians do the same. They give money to the priest and he gives them absolution. And so it seems to me the only way of effectually reaching the Moslems is to declare plainly that we have nothing to do with these corrupt Latin and Greek churches, but that the Gospel we preach is a new and different message, and our religion a spiritual religion. Thank God, many of the Moslems are beginning to understand this, and to be attracted by the power of the Gospel and the simplicity of our worship.

Dr. Kerr, who has been 36 years in charge of the missionary hospital in Canton, has treated, during that period, 521,000 patients, has written 27 medical and surgical works, and educated 100 native physicians. And yet an unbelieving and ill-informed world continues to ask in wonder, "To what purpose is this waste upon missions?"

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

EGYPTIAN WEDDING.



MISS HARRIET CONNER, of the U. P. Egyptian Mission, who is spending her vacation here, gave an exhibition of Egyptian people and their customs in the Third U. P. church, Allegheny. The

Rev. J. W. Sproull, D.D., who has spent some time in Egypt, assisted her.

The object of giving the exhibition was to give the women and children of this favored land a vivid picture of heathen life, that they might more highly appreciate their own Gospel privileges. It was also given in the hope that these pictures of Egyptian life would appeal to every heart in the audience, arouse a missionary spirit and lead to energetic work on behalf of that needy people.

The following is a description of these scenes depicted as far as it is possible to give them in print:

Men, women and children, dressed in Egyptian costumes and Egyptian draperies, flags, photographs, etc., displayed on the platform, gave the varied scene the appearance of the Egyptian house, town, street and school.

The first scene was a group of Egyptian women engaged in their daily avocations, viz:—women carrying water jars on their heads, others carrying heavy burdens and children astride their hips; others picking wheat and separating grain from the chaff; two grinding at the mill and one kneading dough (this process is a very lengthy one, for they knead their dough two hours, often making one hundred or more loaves of bread at one time), another tearing out garments, using her teeth instead of cutting them with scissors; another sewing the

garments; one woman sitting cross-legged on the floor washing, using the mud of the Nile for soap.

The missionary enters where these women are at work. They are all attentive to her and their curiosity is aroused by her appearance. They remark her white face and black hands, but when she removes her gloves and exposes her hands they become more interested, and soon she has their attention and gives a lesson which reaches some of the group. A street scene represents the merchants and their wares. The merchants look about complacently smoking, making no effort to dispose of their goods. The Mohammedans prostrating themselves in prayer amid these indolent merchants was a solemn and impressive scene.

A boys' and girls' school with some adults in attendance was of great interest to the children in the audience. The boys and girls sat on rugs rocking to and fro, reciting the Arabic alphabet from slates which they held in their hands. The school-master, a native, had for his desk a palm branch crate. The girls' school was visited by a company of women bringing new pupils and seeking a bride for the son of one of their number.

The bride having been selected, was closely veiled and her form completely enveloped in a red cover. A bridal procession was then formed on the platform, and preceded by a band with native musical instruments, made a circuit of the church, marching up one center aisle and down the other to the bridegroom's house, where they were met by a company of choir boys and a Coptic priest. The marriage ceremony was then performed according to the native custom, by tying a sash around and crowning both the bride and groom, a ring also being used in the ceremony. The priest exhorted them and read everything per-

taining to marriage from Genesis to Revelation. This ceremony was short, not lasting two hours, as is the usual custom.

Congratulations were extended to the bride and groom, the women saluting the bride only, the men saluting the groom. The wife then performed the duties devolving upon her, viz:—serving her husband food and standing by while he ate. After he had finished eating she brought him whatever he wanted while he reclined on a divan complacently smoking his "nargheli" or wrote on his hand with a reed pen.

The final scene represents the recep-

tion of the guests. The men in "Salamlik," the women in the "Hareem" saluting one another, partaking of refreshments and sipping coffee, care being taken that each person was served according to rank and station. In partaking of refreshments they sat in the order of rank, the highest in rank being nearest the bride and groom. The children were represented with their head handkerchiefs and veils on.

These characters were well portrayed by members of the Third U. P. church assisted by a few friends.

LETTER FROM EGYPT.

ASSYOOT, EGYPT, Oct. 24, 1891.

DEAR FRIENDS:—

Our little world has undergone a great and unexpected change since last year at this time. Miss Kyle, who has been our constant companion through many years, has, as you know, been obliged to return home on account of ill health. I could easily fill my whole letter with telling of the innumerable ways in which we miss her, and of the universal grief which her illness and subsequent absence has occasioned, but it is more in place to tell such things to herself than to write them for general perusal.

It may not be known by some that we have also been deprived of the help of Aneesa Moosa this year by her marriage, which took place in June. The first few days of the new session were rather hard for some of us as we tried to accustom ourselves to our new position and altered circumstances. In a large boarding school like ours there is naturally a great deal of labor, both mental and physical, connected with the beginning of a term, but when the machinery of the school has once been set in motion all that remains is to keep close supervision of the various parts. Miss

Work and Mrs. Alexander are both assisting to a considerable extent. The former spends two hours in school daily and has taken charge of the Khyyat Sabbath-school, while Mrs. Alexander has undertaken the weekly visitation of the Khyyat day school with all its attendant worry and responsibility, and also helps twice a week in the sewing department of our own school. Even with this help from the ladies we are having to look for another teacher, that by relieving me of some classes which do not specially demand a missionary's powers, she may set me free for more general work.

There are now eighty-five scholars enrolled. Of these thirteen are day-scholars, leaving seventy-two boarders. Eleven of our boarders are Assyoot girls, whose parents, recognizing the superior advantages in matters of religion, refinement and education provided in a boarding school, prefer sending their girls to us to having them attend the Protestant day-school. One feels an increased sense of responsibility at the sight of the implicit faith reposed by these Protestants in us, and the benefits to be derived from a residence under our training. In cases

where the home is a good Christian one and the influences likely to be stimulating to good, we allow these Asyoot boarders to spend the Saturday and Sabbath with their parents, but in other cases, especially if the family is Coptic or Muslim, we insist on having the girls stay with us all the time. We have one Muslim boarder from Asyoot this term and of course we did our best to secure her with us on Sabbaths, and to our pleasure her mother consented on condition that she be allowed to visit her child twice a week instead of once, which is the rule. We were glad to concede this favor in order to get the girl into a sphere where she would be surrounded by healthy religious influences.

It has been mentioned that eleven of our boarders are from Asyoot. The remaining sixty-one are from twenty-six different towns and villages. They are sometimes sent to school by their fathers and friends or through the pastors; sometimes by widowed mothers and as often by their brothers or the boys to whom they are betrothed. Sometimes they are sent by their husbands, for we have a few cases of child marriage, and sometimes we have had even a middle-aged married woman in school. Frequently the motive in sending girls to school is a sincere desire for their religious and educational benefit, but sometimes this is mixed with a desire to enhance their value in the marriage market, or, in case they are poor and likely to be received into school free, in order to escape from the expense of their support at home and in the hope that they will fit themselves to gain a livelihood hereafter by school teaching, Bible-work or sewing.

Of the eighty-five girls now in school, we have been obliged, we regret to state, to receive thirty-three as free pupils. Of these, three are paid for in full and a fourth in part, by missionaries in the field. All the others are supported by the ordinary mission funds, several being

maintained by scholarships given by home societies. These thirty-three girls pay nothing themselves towards their board and education. Of the remaining fifty-two girls, twelve pay in full, nine of whom are day pupils and three boarders. They and the remaining forty pay a total amount of \$144 for the term of four months. Nine of the boarders supply their own bread and thus relieve the school of what in an Eastern country is far the heaviest item of expense in the food line, but you can easily imagine that \$144 will not go very far towards feeding seventy-two girls, even if nine of them bring their own bread. Of the forty girls who pay in part, some pay as much as \$4 for the term of four months, and others various amounts down to thirty-seven cents. This last may seem rather an absurdly small amount to receive as boarding and tuition fee for a period of four months, but we have to be content with small amounts where ignorance of the value of education or poverty make larger amounts not forthcoming. To most of the missionaries connected with schools there is little doubt that one of the most unpleasant pieces of work that falls to their lot to perform is the half-yearly arguing, persuading and bargaining that has to take place over the receiving of pupils. If merely our own feelings were consulted it would be an easy enough matter to treat such cases, for we would take each man at his word in regard to his ability to pay and act according as our own finances allowed. Instead of that, however, we have to probe the man by every manner of question and side-thrust, and find out from all sources what his financial position really is. Then the list of free pupils already on hand has to be consulted, and then a long argument ensues, and finally the girl is perhaps received on condition that a higher fee be paid next term, or refused on the ground of lack of funds or belief that the man

ought to pay more.

When tempted to be discouraged by the unwillingness of the people to pay for the support and education of their girls, we look back to the first days of the mission and take courage, for then the missionaries were glad in many cases

to supply not merely food and education, but clothes and books in order to gain the consent of parents to allowing their daughters to attend school.

Sincerely yours,

JESSIE J. HOGG.

SUSAN AMEEN.

CAIRO, EGYPT, Nov. 1891.

DEAR FRIENDS: —

Miss Thompson has told you that Susan was one of the freed slaves who entered the boarding school in March 1887. I came to Cairo in September of that year and she was a member of my class from that time till she was taken from the school to the hospital. She was in the elementary books at first but she had advanced as far as geography history, etc. She committed "Brown's Catechism," the "Shorter Catechism," and two or three books of Scripture proofs. Her class went through the New Testament with me, and was more than half through the Old Testament when she was compelled to give up her lessons. Her bright, sparkling eyes made her attractive (though she was very black), and her diligence and ambition cheered the heart of her teacher. She seldom came to her class unprepared, and usually had the first place in her class. She did not get along so well in Arithmetic as some other girls, but in geography and history she could keep up with them, and in Bible and Catechism she was always ahead. The Bible class one year took a lesson every week of committing Scripture. She never failed to have her chapter ready, long or short, as it happened to be.

I remember feeling gratified when she recited 1 Cor. 15th very impressively and with scarcely a mistake. She committed several Epistles during that year. She had a very strong will and at times

would be stubborn, but when she came to know her sin she used her strong will to overcome it. As Miss Thompson said, she was one of the first to show her interest in religion, and she prayed very earnestly that she and her companions might be used to carry the Gospel light to their people. Her interest in housework was not so great as in her studies, but she took her turn with the other girls and did her work well. Also, she enjoyed play as much as any one could. Her way was to do whatever came to her with her might. She was very much attached to Miss Thompson, and it was a sore sight to see her start to America. The night of her departure Susan came in sobbing and crying, "I shall never see her again, I shall never see her again." It was touching as she said it with much feeling and refused to be comforted. She was not demonstrative but had rather strong likes and dislikes.

Her last summer (1890) in the school was one of special pleasure to me. She and one or two other girls were the only girls left in the school, and we found them very useful in helping with the mending and such work as was necessary to be done for the school. They were in my room most of the time, and I heard from them many interesting items about their native land. It was their delight to talk about their parents and home and country. They seemed to have vivid pictures in their minds, but whether they were fancy or real I cannot say. I remember Susan saying, she asked her mother who made

the sky," and the answer was, "God." Then she asked her, "Who made God?" when her mother told her to keep quiet and not ask questions. I also overheard her say that during the coming year she intended doing everything her teachers would ask her to do; that she used to be disobedient but she would not be so any more, and I think she kept her resolutions. It was not long after the opening of school till she began to fail a little in strength, and occasionally would be abed half a day at a time. She complained but little, and would go to her classes when it was an effort for her to hold her head up. She gradually grew worse till April, when fever kept her abed most of the time. April 14 we took her to the hospital, hoping the care that experienced nurses would give her might bring her up again. She rallied for a short time and was hopeful, thinking she would soon be back in school. She had her Bible with her, and, before her coughing became too painful, would read to the patients, but towards the last she could not even talk without great pain. She

asked to be baptised before Miss Thompson went home and also afterwards, but as she was still in school and learning it was thought better to delay it awhile. After going to the hospital she plead to come to the church to be baptized, but she was too weak for that. It was decided to baptize her at the hospital, Sabbath, June 21st. On Saturday evening, June 20th, Mr. Giffen talked with her about it. She still insisted on coming to the church but when he told her it was impossible she was willing to have it done at the hospital. When he asked her if she was afraid to die, she answered with a *strong* no. She passed away that night and was brought to the church the next day in her coffin. A few of us followed her to her resting place.

In our Sabbath evening lessons she had committed more than half of John's Gospel and several times recited her lesson when her voice could scarcely be heard. The power Jesus promised his disciples in that Gospel we feel is hers.

A. A. BROWN.

A VISIT TO A LEPER ASYLUM.

We were told that we should by all means go out on the road that leads from the mountain city of Chambra to the abode of the lepers. It was said to be one of the prettiest roads in that part of the mountains.

One afternoon, after coming in from a tramp over the native prince's city, we decided to go out to the asylum. So at five o'clock, accompanied by one of our old Christians who is now in Chambra, we left the bungalow and started forth. The road is cut out of the mountain side, and for two miles, the distance to the asylum, it follows the bed of the beautiful Ravi river.

Who would have recognized this stream of rushing, clear, icy cold water

as the same Ravi river that forms one of the boundaries of our Zafarwal district? Yet it is the same. But its merry song is lost on its downward flow into the dusty, level plain, and when it reaches us it flows sullenly on between its banks of sand without the least appearance of having once lived in the pure, clean mountains.

Here, in this lonely place, how could we help feasting our eyes on on the fair scene! The water was a deep, dark green as it flowed at our feet near the precipitous bank, but out in the middle of the stream where it rolled and tumbled over great grey rocks, it was dashed into curling white foam.

We would have enjoyed it more had it

not been for the thought that on a short distance lived those who have been cast out from home and kindred. In a little while we left the road and river and turned off into a narrow path that took us down into a place all overgrown with grass and weeds. It was down there in a low, damp spot we discovered the log huts where the lepers have found a home. Two were sitting in the yard when we arrived, but soon a dozen or more came hobbling out of an open door to see us. They had been engaged in taking their evening meal. Among the twenty-five or thirty inmates we learned that ten or twelve are Christians, all converted since they entered the asylum. You would have rejoiced to see the happy contented faces of those who have had their hearts made clean by the blood of the Lamb. One young man, whose fingers were all gone, said to us: "We whom the world has cast out, Christ Jesus came to save. It matters not to me

how soon my hands and feet drop off. I know Jesus will save my soul." A beautiful testimony, was it not?

The sun had gone down behind a mountain, and the country being strange to us, we did not like to be out late, so our stay was a short one. As we left we spoke a few words about Jesus and His wonderful love and sympathy for all and how He cleansed the lepers, touching them as He did so. We spoke of the life beyond and how it is possible for us all to meet there.

"May the Lord be with you," said one of the lepers as we bade them farewell.

It is the Scotch missionaries who have charge of this asylum and it is they who have taught these unclean ones of a Savior who not only cleansed the leper but gave his life a ransom for us, whose hearts were filled with the leprosy of sin.

Yours in His Name,

MARY J. CAMPBELL.

Zafarwal, India, Oct. 16, 1891.

HENDERSON NORMAL INSTITUTE.

HENDERSON, N. C., Dec. 8, 1891.

We are still getting on nicely at this place—Henderson, N. C. The freedmen's mission established here is certainly very much needed. There are two negroes to one white man in this county. This county is far behind in education even for North Carolina. We are all enjoying our work. Our school, day and night, is still doing enthusiastic work. Experience is a good thing in this work. I thought I could do something, but when I came in contact with this peculiar people, their peculiar needs and peculiar conditions, I felt that any other task would be easier than this one. Fortunately for me Rev. J. M. Veazey is only sixty miles north of this place, at Chase City, Va. I visited his place and closely examined his work. I learned all I could, and what I could not understand

I ~~just~~ felt he knew, and I began doing everything as nearly as I could, just as he did at Chase City. I now see the wisdom of my course. No man could have successfully handled the quick growth of this place without the help of such a man as Mr. Veazey. For nine years or more he has worked away, studying the people, pushing forward his work until everything for educational purposes seems complete. Yet he still sees much to do, and I do hope that all the money he needs will be forthcoming. He knows how to put it to good use for the negro race. I speak this of our work at Chase City, as I believe the church should know what this honest, faithful servant of Christ and his good wife have been doing in this field.

Along with the vexations of the work

we have many things that are interesting to us. I will talk in this letter of the missionary barrels.

The getting of a barrel is of interest to everyone in the house. The first question: Where is it from?—everyone hoping that some kind friend somewhere in the North has had her in mind and then suggested a barrel. But all laugh when we find it is from some congregation where none of us are acquainted. Then we feel it is because these love the work, regardless of the worker, that this is sent. The next question: What is in the barrel? So it is carefully unpacked and examined. One will say: "Here is a coat that will fit John;" "These pants must be kept for Moses;" "This dress will fit Jezebel;" "These shoes will do for Roxanna," etc. How often we are disappointed about pants, coats and shoes for boys. Boys here soon go through all they have. Our Northern boys do the same thing, therefore many barrels have few clothes for boys. Then, too, being in the South people think we are so warm we do not need wraps and warm clothes. But remember the warmer the climate the colder every cold snap seems to be. Every negro seems to pile on all the clothes he has or can find when a cold day comes.

The next question: How can we distribute these clothes? Ah, that is a question. Think of two hundred families in need of almost everything and only half enough to supply them. What will we do? Take the very needy ones and fit them out at once. How about the rest? We set a day for the "sale" of clothing. That is distribution day. You would suppose nobody would come. Do not be alarmed about that. We are compelled to give out tickets and only let in those we wish to supply. The people are turned away by the score. We have the teachers put down the most needy and they are called first. By the score they come till all the teachers are

worn out waiting on them. We charge usually a very small sum for each garment. This money is used in mission work, in buying shoes, pants, etc.—such things as we cannot get enough of. Then, too, they feel better when they pay ever so little for a garment. We want to try and make them self-dependent. Poor souls! Your heart would ache to see them standing waiting for a chance to get something to wear. Let us say to all kind friends who send these barrels, that great good comes to the different missions. Many families are enabled to keep their children in school only through the help thus given them. You may carelessly throw a coat into the barrel, but that coat may be the means of enabling a boy or a man to learn to read or write as well as make a human being comfortable and happy. Many kind wishes come in notes with these barrels. Please remember to so mark every barrel that we may know who is the sender. How easy to write on a piece of paper, "This is from —." These instructions apply equally to all our missions. Kind words, too, come from all parts of the church by letter, often accompanied by a donation for the work. All these things make mission work easy and give additional testimony to the power of religion in making us willing to help one another. Will write again about the white people of the South and our social recognition.

A happy new year to all the managers of the WOMEN'S MAGAZINE.

J. M. FULTON.

An "after vacation" letter from Miss Matilda Strang, of Mansoura, Egypt, was received some time since, but as missionary correspondence was already supplied, it was reserved for this number. In the meantime it appeared in the church papers where most of our readers have perhaps seen it. We give only the last two or three paragraphs:

"On the street little girls come running to meet you and kiss your hand, and in the conventional, but often hearty Arab fashion, thank the Lord for your safety. Yes, it is a nice thing to get back again for more reasons than one, but surely it is human to be glad that others are glad of you. Often I have pondered that expression, "Thank the Lord for your safety." In English we have no set, trite term of address for the wanderer starting out or returning, unless, indeed, it be, "A safe voyage," and "How d'ye do," and yet how much we feel sometimes, we cold Occidentals! How many families, I wonder, sending their sons and daughters to a foreign land, have breathed the benediction of the 91st psalm, having sung together as their very last song, with tears that will not be stayed, "To the hills I'll lift mine eyes?"

O God, our Keeper, Thou art faithful who hast promised! Keep, we pray Thee, our souls "in safety still."

Miss Strang's accompanying note along with messages from the father and mother, enabled us to read, only too plainly between the lines, of her sorrow and anxiety for the brother, whose young life was fading out in the Tennessee home, and she and her sister, Mrs. Lansing, so far away unable to give one caress or perform one act of loving service.

Rev. David Strang wrote us November 23d from Huntsville, Ala.:

"Ambrose will never more say, 'I am sick.' He rested from sore sickness last night at 12:30. He died in full assurance of faith, just as he had been living. We are much comforted. But the clouds return after the rain. This is Herman's twelfth day with typhoid fever. Mrs. Strang and I have been sustained hitherto. I trust you all pray for us."

These parents, as they watch by the bedside of their only remaining son, and the daughters far away in Egypt, should be remembered at a throne of grace.

We make some extracts from a letter written on board the "Nile boat Ibis," November 20th, by Mrs. Henrietta M. Harvey, and mailed at Wasta on the 23d.

"You shall have the very first letter from our home on the Nile. If some of our friends in America could have seen the warm welcome we received from Egyptian friends they would not have wondered that we were willing to come back among them. Speaking of American friends reminds me that I have thought that I should write a general letter to thank them all for their kindness to us. Everywhere we went we were received with the greatest kindness, and I feel so grateful to all who in this way tried to make our stay in the home land pleasant. It was such a pleasure to go among Christian people, to meet them in their own homes and have sweet intercourse with them.

We arrived in Alexandria on Wednesday morning, the 11th, and spent a part the day very pleasantly with Dr. Ewing's family, and reached Cairo at 7.35 in the evening. We began making preparations at once for our winter's work on the Nile. Boxes had to be opened whenever we could get a few minutes to ourselves. But our friends, knowing that our stay in Cairo would be short, flocked to see us. The daughter of Rev. Shenooda Hanna, who succeeded us in Sinoris, was to be married. Owing, perhaps, to the fact of our attachment to the people of Sinoris and Mr. Shenooda's living there for more than fifteen years, there has always been a close intimacy between the families, and he wished Mr. Harvey to perform the marriage ceremony.

Farooza, the daughter, finished "the course" at the Cairo boarding-school last June, and is a sensible, good girl. The bridegroom is connected with the Cairo post-office, and is much respected, though he has never connected with the church. They were married on the

evening of the 18th in our church, and then went to the husband's home.

We came to the boat yesterday, but when we were ready to start there was no wind, and as we only go by sail we could not move. We had a delightful quiet evening; I think the first time we four have been alone in weeks or months. When we thought and talked of our leaving Egypt and the long journey to America, our traveling here and there,

the coming back, and that through all we had been preserved in life and general health, we felt that we could not be thankful enough to God for all his goodness to us, and we asked him to make us more trusting and faithful in the future. We have come about thirty miles to-day, and are tied up to the bank to rest till the moon rises or till the wind 'springs up.'"

CHOLERA IN SYRIA.

We make some clippings from a letter of Mrs. Dr. Crawford, dated Damascus, Nov. 12th:

"The cholera has not been among us, before since 1875. It was doubtless brought by the 'hajj' from Mecca, for it was very bad there during the feast. There was a nominal quarantine a few days out from Damascus, but people were constantly coming through and the quarantine doctor gave them clean papers, probably - bribed to do so. It was two weeks or more till we heard of the cholera amongst us. This was when there were cases near the Christian quarters and Christian physicians were called to see them. Sabbath, Oct. 11th, the government acknowledged the presence of cholera and telegraphed to Constantinople for instructions. That night the exodus of Christians began and has continued ever since, doctors among the rest. But Dr. Ursef Kaheel stayed and has done nobly, working at the worst, even beyond his strength. It has not been as bad as we have known it before, the daily government reports not reaching 50 deaths. These were not very reliable, but not intentionally made less than the truth. There have been quite a number of deaths in the Christian quarters but hardly any in the prime of life and health except hard drinkers. The only Protestant was a young man not in

good health, who has been a constant attendant at all our services for two years, but had not been received to the communion.

Our schools that had just started were broken up. Our youngest boys' teacher stayed and kept on his boys. Kaiser Mardoo, who refused to teach at first has begun again. Miss Butchart, who has had charge of all the work of the British Syrian schools this year, and who pays all Damascus expenses as I have heard, remained here. She has kept up her women's meetings and has visited among the women as far as she had time. She sent her assistant, Miss Smith, who was in bad health, to Bludan, and Miss Lynd, our superintendent, also went to Bludan. Her teachers were gone and her work broken up and she was not well. Miss Leggat, who recovered this year, was returning to join her, and had taken her seat in the diligence for Tuesday, Oct. 13, but the diligence was on Monday forbidden to run, and she is still staying in Surk-el-Gurb. Even our post was neither brought nor sent for twelve days. Since then arrangements have been made by which it can come and go, taking two days on the road, because the mail from here must be fumigated *three* times before it is distributed in Beirut, twice on the way and once there. Our waly (governor) has

just died. He had chronic trouble, aggravated, I suppose, by the excitement and extra labor connected with cholera, and now he has gone. Mr. Naseef Mashaka says he has had business with many walys but he never met one so much of a gentleman as this one: I hope the next may be as good.

I go about everywhere; I do not believe there is any infection about it, but only some general cause which affects certain persons aside from others. Of course our oriental, slovenly habits assist both cause and effect. Stewart has been twice to Bludan, lately, the second time to go with Mr. Phillips, who, just before cholera began, had quite a severe hemorrhage from his lungs. He had been a long time out of sorts and

the doctor wanted him to go home last spring with his family, but he would not think of it. He was worse after they left and missed the five noisy boys sorely. After the first few days when he could not be moved, he stayed three weeks at our house, and then the doctor thought Bludan air would be better for him than to stay here in cholera times, and he went. We feel this a great blow to our work here although he may entirely recover. Mr. Phillips always looked on it as his life work. 'Man proposes and God disposes.'

There are 12 or 15 deaths a day now only reported from cholera, but it may hang about a long time yet. We pray that it may not. Our work is sadly affected by it."

Young People's Department.

PLAN OF STUDY FOR MISSION BANDS.

DEAR YOUNG FRIENDS :



BEGINNING with this month it is the purpose of the committee having the Young People's Department in charge to prepare a plan of studies, which we hope may be helpful to you in giving a definite

knowledge of the history of the Home Mission work of the United Presbyterian church.

We must confine ourselves to the merest outline, of which the interesting details might fill a volume. In this number we begin an account of Home Missions and the different divisions will appear in the following issues of the *MAGAZINE*. Church Extension, Par-

sonage work, and Ministerial Relief in February; the Freedmen's work, March and April, and the work among the Indians will be considered in May, and in June we will direct your attention to the new mission in Utah and the Chinese mission in California, the July Magazine being devoted to the minutes of the General Missionary Society; exercises on Foreign Missions will be begun in the August number.

"It is with mission work as it is with everything else. Those who know little care little and give little; those who know most are most interested and give most."

It is well therefore for our young people 'to consider the days of old' and to know something of the early efforts made in Mission work, so that you can have a better understanding of the leadings of Providence as different methods develop into new and efficient forces, which,

with His blessing are giving promise of large results and in which the young of the church are important factors.

We earnestly recommend that you take these brief narratives as subjects for consideration and read along the lines indicated. We will endeavor as far as practicable each month to give a variety of suggestions bearing on your work, which, it is hoped, will contribute to the strength of your organization and trust that the Master's approval may be given

to all the efforts you may make in His name.

Any help that can be given the Committee to throw more light upon these subjects, or to add interest to them, will be most gratefully received. Send such help at once to any member of our Committee.

Lovingly Yours,

MRS. M. M. HILL, Chairman.

MRS. MARY CLOKEY PORTER, Sec.

MRS. J. K. PHILLIPS,

MRS. J. WYLIE STEVENSON, } Com.

PROBLEMS IN HOME MISSIONS.

1. What is the average per member if the appropriation is \$79000 for Home Missions for the year?
2. Add the number of Mission stations under the care of the Board?
3. What is the debt of the Board?
4. Add the amounts received from different agencies for the work of the Board?
5. Subtract the expenditures from the receipts of last year?
(Text book report of H. M. Board.)

SUGGESTIONS.

We would suggest for the little folks an interesting word exercise.

Take a group of words as need, supply, promises or earn, save, give and under each lazy, wasteful, stingy. Then give a little talk or story under each, impressing the truth by encouraging the children to think and express themselves. The selection given is appropriate under the words "give" and its opposite.

"What if the Saviour should come
To visit your mission band,

And with love that chased all your fears away
Beside your leader should stand?

We should ask him to tell us of Bethlehem town
The strange little town on the hill,
And of all the glory that shone around,
When the angels sang "Peace and good will."

And next we should ask for the little lad,
That gave his fishes and bread,
Because he had heard the Master say,
That the people ought to be fed.

And as we heard him, how glad we should be,
That we have so much to give,
To send news of Jesus to heathen lands
That his dear little lambs may live.

Sarah P—in L and L.

STUDY ON HOME MISSIONS.

The beginning of home mission work in connection with the Scotch Presbyterian church, of which our church is the principal representative today, was when the emigrants came over the mountains and settled in Western Pennsylvania and Eastern Ohio, and sent

back to their church in New York and New Jersey for occasional preaching. The worthy ministers of those early times, and for many years after, patiently endured the hardships of that period and traveled many hundred miles on horseback from one mission station to

another to dispense the bread of life to the scattered people.

When we read of the persistent effort of both missionary and people, and the patience with which all obstacles were overcome, that the Saviour's kingdom might be established in this fair land of ours, it should inspire us to be worthy successors of the founders of our church.

As the years rolled by many of the people of the Reformed, Associate and Associate Reformed churches (all of them offsprings of the Scotch Presbyterian) emigrated still further West, and mission stations were established in many parts of the country between the Ohio river and the Missouri river.

The first organized effort we read of was in the Associated Reformed church in 1824, when the Synod resolved itself into a Domestic Missionary Society. The record of that society is that the machinery was rather clumsy, yet it was the means of developing considerable missionary spirit and of securing liberal contributions. The following year, 1825, we read of a few Christian gentlemen traveling in a stage coach talking of the need of *combined* missionary effort. The result of that talk was a meeting in the Brick Presbyterian church of New York City and the establishment of the American Home Missionary society. This organization was sustained by the Congregational, Dutch Reformed, Presbyterian and the Associate Reformed churches. It is now one of the strongest missionary societies in this country, but now under the control of the Congregational church.

Then again it is recorded of the Associate Reformed that because of the scarcity of men and means it was compelled to cultivate its missionary fields for a few years as best it could. An increase in demands and resources led to the discussion of plans in 1829 for some system, and in 1833 Synod resolved to leave the disposal of all licentiates and

unsettled ministers to a committee of a minister and elder from each Presbytery. Afterward when the General Synod (at that time the chief church court) was composed of delegates, *one* from each Presbytery of the delegates present that year formed the committee.

This system was transferred to the United Presbyterian church, which was formed by the union of the Associate Reformed and Associate churches in 1858. The home mission work is still under the control of a committee, consisting of one member from each Presbytery elected annually and which meets "seven working days" before the General Assembly begins each year. Its duty is to make annual distribution of the men and means placed at its disposal and take action on any other matters affecting the cause of home missions. This General Committee has an Executive Committee composed of nine members, three being elected by the General Assembly every year. This Executive Committee is called the Home Mission Board and was chartered by the legislature in 1874, and has its headquarters in Pittsburgh. Its duty is to carry out the measures recommended by the General Committee, after being revised and adopted by the General Assembly.

The officers of the Board are President, Vice-President, Treasurer, Recording Secretary and Corresponding Secretary. The Corresponding Secretary is business agent of the Board and has a general supervision of the home mission field.

This system has proved efficient in its threefold work of opening up new fields, helping weak organizations and in bringing unsettled ministers and vacant congregations into communication with each other; but now the work has become so enlarged and so diversified in its nature, that some changes are deemed necessary. The proposed changes are before the church for consideration, and will be

acted upon at the next meeting of the General Assembly.

With reference to the work itself a few statistics will prove its success. Of the 874 congregations of the United Presbyterian churches in America, 627 are east of the Mississippi river and 247 west. The increase since 1859 is 40%, very nearly all of which is the healthy growth of home mission work. About one-half our churches have been organized by the help of the Board. Five of our ten Synods owe their existence to this work. During the last few years over 200 stations have received aid and about 80 or 90 ministers have been under the charge of the Board each year, and the reports show a steady and healthy growth in the manner and amount of giving.

Now these and many other points which might be mentioned, prove that we should be greatly encouraged to attempt still greater things in the strength of Him who has blessed our work hitherto. As our people in former years were largely farmers, the work of establishing missions was chiefly among that class, but now because of the great numbers who settle in towns and cities, the work has changed somewhat, and the Board does not always wait for the call of a few people who may wish to have a church, but give more attention to direct evangelistic work in the cities and towns. Happy results have followed as illustrated in such cities as Denver, Pittsburg, (Kan.), Colorado Springs, Pueblo, Oakland, Spokane and other points east and west.

The old plan of bringing the church to the people is largely superseded by the new plan of bringing the people to the church.

It is worthy of notice in this connection that as a lady writer has said, "The growth of the cities is not all in the west, many eastern cities growing as fast as the western, with this difference, that

while the west is growing largely from the overflow from the east, the east is following up with a foreign element, some of it as evil as in the world," and which gives foundation for Mrs Cowan's remark in her address before the W. G. M. Society, when she said, "Ours is not a heathen land, but the heathen are in our land." Our work is therefore not confined wholly to the west, and the Board appreciate this truth as seen by the establishment of a mission within the last two years in Lowell, Mass., and which is now a flourishing congregation.

The establishment of city missions has opened up a work for the women and children of our church, that of supporting lady missionaries in the home field. Dr. Owens says: "Home missions need the quick witted, tender, loving activities of women as much as the Foreign Field. Home fields offer opportunities for as great heroism and as entire consecration by the spirit to the Lord's work. The requirements for such missionaries are physical strength, habitual piety and and the best possible attainments of talent and Christian education." (Is not God calling some of the young girls in our mission bands for this special work.)

There is one woman in the home mission field, Miss Lizzie Johnston, who is doing effective work in S. Omaha.

The way has recently been opened for mission work in Utah, and at the earnest solicitation of the Colorado Presbytery of the Woman's Board, it has been decided to assume the support of a missionary at a salary of \$1200 in Salt Lake City.

And, now dear children, in closing this brief resume of Home Mission work, may we not ask that you will keep in view the work of the church so that you may ever possess a zeal of knowledge, remembering that, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

QUESTIONS ON ABOVE.

1. What is the outline of studies for January and June inclusive?
2. Of what church are we the principal representative? Dr. Scouller's Manual.
3. How did home mission work originate in this country? Dr. Scouller's Man.
4. Give some instances of hardships endured by the missionaries of the early church. Repositories '90. Dr. Scouller's Manual.
5. When was the first organized effort made in home mission and what was the name adopted?
6. What is the record of the society?
7. Give a brief account of the organization of the A. H. M. Society—U. P. Dec. 3.
8. What composed and what were the duties of the Com. on Missions in 1833?
9. When was this committee transferred to our church?
10. When does the Gen. Com. meet?
11. What relation does the Home Miss. Board bear to the Gen. Com.?
12. When was the Board chartered? by whom? where are its headquarters and what is its special duty?
13. What is the threefold work of the Home Miss. Board?
14. What are the proposed changes in the H. M. system? See H. M. report of '91.
15. What officers in the Board and what are the duties of the Cor. Sec?
16. How many congregations east of Miss. river? How many west? Rep. '89.
17. Give a few statistics proving the healthy growth of our H. M. work. Rep. of Cor. Sec.
18. About how many ministers and stations has the Board under its care?
19. What can be said of the contributions of the church for this work?
20. What change has taken place in the nature of the work within the last few years? Rep. '90.
21. Name some missions which prove the wisdom of such a change.
22. What flourishing mission have we in New England?
23. What new feature of the work appeals especially to the women and children? H. M. report in Min. of W. G. Miss. Society '91.
24. What two women are at work in the home field? Where stationed?
25. What new mission is the W. B. about to establish?
Report of W. B. in Nov. Mag.

"MISSION BAND METHODS."

By Miss Louise Thomas, Secretary of the Mission Band, of Cheerful Workers of the United Presbyterian Church, of South Kortright.

"Go work, to-day, in my vineyard," was the command given by our Master, centuries ago, but it comes just as certainly to us now, young as well as old, to work in His vineyard. The greatest incentive to work is the knowledge of the need of work, and in our mission bands the first thing is that each member realize the great importance of missionary work; the need of the gospel everywhere, not only in far-off heathen lands, but in the South and our great West of our own country. Once in-

terested in the work, our mission bands will give their own earnings, for the interest will be greater if some self-denial is practiced in order to give each month.

If each member could once be aroused to her responsibility for the success of each meeting, and go prepared with some appropriate selection to read in case there be a vacancy among those appointed to take part, there would be fewer dull meetings.

A mission band, in order to be prosperous, must be a working band, but many of the members of our country bands are

so scattered as to make some plans of work impractical. Still, there are many things we can do, for in every home there are good books and papers lying idle. These can be collected and sent to some school or missionary, whom they may greatly assist in their work. Cards can be collected and made into pretty scrap-books, or the stories cut from some religious weeklies, which are in every home, would make a good book for some hospital or home. A box filled with such books, tops, pop-corn, etc., sent at Christmas time, would do much to make it a merry day for many less fortunate than ourselves.

The October Magazine contains an appeal for clothing for our Freedmen's mission. Could not many mission bands do this work? We could not undertake as much as our ladies' societies do, but still we could do something. Hoping that it may prove profitable I will tell a plan that was adopted this year by our mission band, to increase the offerings. At the March meeting a five cent piece was given to each member, to be invested by her as she thought best, and to reinvest as many times as possible. At the October meeting each one was to hand in the increase, with a report of the way she had invested her money, and if nothing had been gained the original five cents should be returned.

At a late meeting two weeks ago, the money was brought in and the following reports read, showing that much patient, persistent work had been put forth, and many novel means employed that the money might be increased. One girl added money to her five cents and bought a broom, and, by doing sweeping and making ironing holders; earned in all one dollar. One five cents was invested in cloth, which was made into holders, and by making ice cream, which sold for ten cents a plate, the owner was able to hand in two dollars, and another

by ice cream made two dollars and fifty-five cents. Two sisters report the same investments of their money, their five cents being used to buy thread for lace; then bought yarn and mended blankets, besides embroidering aprons with linen floss and covering fancy work baskets with crocheted work; being able to give from this work the one, one dollar and fifty-one cents, and the other, one dollar and fifty-three cents. Cloth was purchased with one five cents and made by the owner into holders. The next investment was in fancy paper and paper lighters were made which, together with the embroidering of an apron, netted the young worker one dollar and forty cents. Another girl reports her five cents invested in linen floss with which she embroidered an apron, then made lace, and lastly crocheted a cover for a fancy work basket, receiving for her work one dollar and twenty cents. Yet another invested her money in darning cotton and darne stockings; then bought soap and did two washings, receiving in all one dollar and thirty cents. One of the youngest of our band invested her money in duck's eggs. She also bought a dish towel, and, by wiping dishes, earned in all two dollars and thirteen cents. Another girl bought thread and crocheted several yards of lace and made fancy articles, and was able to report in all two dollars. Two more crocheted lace one giving forty cents and the other eighty cents. One bought cabbage plants, which netted her eighty-five cents. The greatest return from the five cents was made by one who put her money in thread and sewed carpet rags, then by crocheting lace and picking berries earned in all five dollars. - The talent in this case was truly increased an hundred fold.

Of the eighteen five cent pieces sent out, fifteen have been heard from, and the others have not yet been returned. The total amount brought in was \$24.32, surely a wonderful increase of the ninety

cents sent out—far greater than we had dared to hope.

We can heartily recommend this plan to any mission band, for we have proved it to be a good one. It is a practical il-

lustration of the parable of the talents and shows that our efforts will be blessed if we are but "faithful in that which is least."

Editorial Department.



WITH the first month of 1892 the Committee in charge of the "Women's Missionary Magazine" extend hearty greetings to all interested in the enterprise.

To our patrons for their continued interest and encouragement; to our agents for efficient labor performed, which in their case has indeed been a "labor of love;" to pastors and presidents of Missionary societies, and to all who have in any way helped, we are grateful. May we not ask for the New Year an increased interest? In congregations where but few copies are taken, could you not increase the circulation? It is the only Missionary Magazine in the United Presbyterian church, and is intended to help in all branches of her work. We aim to interest all her members; the terms of subscriptions are so low that it is possible for every family to have a copy. The past year has been one of phenomenal prosperity, causing increased activity in business and making a more hopeful outlook throughout the church, especially in our western border, which for some years has been struggling to support ordinances in her mission stations. The Committee earnestly desire the co-operation of all friends of missions, home and foreign, to largely increase the circulation of the Magazine throughout

the entire church. Were each subscriber to induce her neighbor to subscribe our list would soon number ten thousand—the goal of our ambition.

From the wife of a home missionary we have this item: "We were out twenty miles last evening to our mission station organizing a congregation; did not leave the school house until after midnight; rode four miles in a lumber wagon early this morning to the train; we go out to our prayer meeting in the country this afternoon. Such is life in the western field, but we enjoy it as long as health lasts."

A veteran missionary when bidding good-bye with the mother of one of our young missionaries said: "Wipe away those tears; thank God for a son willing to go."

She replied, "So I do, but my heart aches for my youngest, my Benjamin."

The WOMEN'S MISSIONARY MAGAZINE takes pleasure in acknowledging the courtesy extended by "The United Presbyterian" to one of the Committee who called at its office in a recent visit to Pittsburg.

We are glad to welcome *The Woman's Journal*, of the Reformed Church, among our exchanges. Its matter is excellent, and the arrangement of it all that could be desired in point of convenience. We extend to it our heartiest wishes for a long career of usefulness and prosperity.

We invite special attention to the new arrangement for Our Young People.

One who had recently parted with a son for the foreign field sends renewal, for her Magazine, saying, "I shall enjoy the Magazine *now* more than ever and will always look for tidings from India."

"Our new parsonage at Colorado Springs, (of which we can speak with pride) is unique and commodious. It has eight rooms and most of the modern conveniences.

"Mrs. Bell has kindly consented to have the Missionary society meet here during the winter months, instead of the lecture-room of the church. Society moves on with its usual interest; last meeting each one led in prayer and we had a good meeting. This winter promises to mark an epoch in the religious life of our city."—MRS. H. E. SPICER.

"Reminiscences, Or a Few Glimpses From Over The Sea," is the unassuming title of a book by "Janet."

From reading the title one would scarcely expect to find so much of instruction and interest as this book contains. The style is clear, chaste and sustained, and the subjects treated are such as always possess a charm for those whose ancestors, in the not very remote past, dwelt among the scenes she so

graphically describes.

It is a book which should be in every United Presbyterian home, and read by both young and old. The characterizations of the bold and faithful men who maintained the cause of the Reformation, such as Wishart, Melville and Knox, as well as those of their tyrannical oppressors and persecutors, are suggestive and trustworthy. Time and space will not permit us to review the book in detail. Suffice to say that we welcome it as a valuable addition to the literature of our church and do heartily commend it to our readers. The book may be had of Collins & Co., Philadelphia. Price \$1.25.

"All communications, boxes, barrels, etc., sent to the Athens Mission, hereafter, will please be addressed to (Rev.) J. L. Cook, Athens, Tennessee, box 114. Our work is progressing nicely. God is certainly blessing us. Athens is destined to be a light from which shall go many rays to dispel the darkness in many of our southern localities."

Sincerely Your Friend,

J. L. COOK.

One of the agents of the Magazine writes: "This closes my work for the year. Forty-one Magazines taken and read in one congregation ought to do much good."

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT WOMEN'S BOARD.
DECEMBER 1891.

The December meeting of the Women's Board was opened by the President, assisted by Mrs. McPherson. Nine members present.

Foreign secretary reports letters of inquiry as to cost of supporting scholars in India and Egypt. A Presbyterian So-

ciety offers to help support a missionary in Egypt. Copy of deed for hospital in India received.

Home Secretary reports from Mr. Speer, missionary to the Warm Springs Indians, saying he was warmly welcomed by the missionaries and cordially received by the Indians at this station. Gives statement of what is required to

carry on the work and asks that Sabbath-school supplies be sent. His requests were granted. Three applicants for women home missionaries have been received—Indianapolis, Wichita and San Francisco. It is very gratifying to be able to state that in answer to these applicants, the Board has decided to assume the charge of the three additional women home missionaries.

Monthly report received from Miss L. W. Johnston, of Omaha; has made 71 calls; 19 on strangers; 12 new scholars; has been elected superintendent of Sabbath school. Rev. H. H. Bell, of Colorado Springs again thanks the Board for the new parsonage just finished in this city. As this branch of the work, the parsonage fund, is growing so rapidly it has been found necessary to have some one elected to take charge of it alone, and so relieve the Home secretary, who tendered her resignation of this branch of the Home work; the resignation was accepted, but her successor has not yet been elected.

Freedmen's secretary reports contributions, to the several mission fields, of much needed clothing.

We are asked if we can support another teacher in the Freedmen's work? Secretary authorized to reply that we can do so. Report received from Miss Denison, also a letter from Miss Wallace, Knoxville Tenn., suggesting some improvements in industrial works. They have 183 scholars enrolled, 173 boarders, with an average attendance of 173. Miss Wallace wishes some of the Board to visit this station and confer with the teachers in regard to the industrial work. Mrs. Reid reports \$400 received recently for this work alone. Athens reports 139 and Pine Bluff 76 scholars.

Treasurer reports Nov. receipts \$1,901.98; interest, \$240.00; total, \$1,141.08.

Also special sums, which will be acknowledged in her report, one of \$500.00 from an invalid lady for educational

work among the North American Indians. the home secretary will give a full account of this generous donation. Adjourned to meet Jan. 5, 1892.

MARY W. PORTER, Sec. W. B.

TREASURER'S REPORT.

Receipts for October, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign—1st Monmouth, \$25; Kirkwood, 12; Mr. Robert Wilken, Londonderry O., to help send lady missionary to Egypt, 100; the next six contributions for same; Mrs. Mattie Bond, Antrim, O., 1; Mr. Wm. Ralston, Antrim, O., 5; Girls' M. Band, Antrim, 2; Mrs. Jones, 10c.; Miss Eliza Cooper Monmouth, Ill., 5; a friend of Egypt, 10; Traer, 6; Americus, 6.80; Cedar Creek, 10; Golden Rule Miss. Band, 1; 2d Cedar Rapids, 15; Pratt Creek, 1; First Ohio Pres., 10; Oakville, 8; Bloomington, 20; Roney's Point, 8; West Bethel, 4; Southern Illinois Pres., 15; Summerfield, 5; McDonald, 10; Union Monongahela Pres., 20; 8th Pittsburgh, 10; Cedarville, 15; Waterford, 19.30; Jamestown, Pa., 6; Indiana Pres., 5.

Salaries.—Miss Campbell, Monmouth, Pres., 119.50; Miss C. E. Wilson, Keokuk Pres., 108.75; Miss Corbett, Conemaugh Pres., 200; Miss Smito, Garnett St. Pres., 51.70; Kansas City Pres., 153.50; Miss Young, College Spring Pres., 25; Miss Hogg, L. M. & A. S., 3d Allegheny, 12.50; Y. L. Circle, 3rd Allegheny, 18.75; Miss Thompson, First Ohio Pres., 62.50; Miss C. E. Wilson, Des Moines Pres., 90; Miss Strang, Southern Illinois Pres., 173.52; Miss Brown, Monongahela Pres., 250; Miss Given, Indiana Pres., 22.50.

Miscellaneous.—Smith Creek, support of Malika Girls, Cairo, 20; Clarence, Girl's School, Cairo, 5; Rock Run Girls' School, Assiout, 25; College Springs Pres. for Dr. Harvey's work, Egypt, 10; Y. P. S. C. E., Greely, Col., Girls' School, Slakot, 12.50; Y. P. S. C. E., Colorado Springs, Bible reader, Dr. Johnson, 10; Monroe, Ia., Zenana, Egypt, 9; West Bethel, Zenana, India, 2, also in Egypt, 2; King's Daughters, 8th Pittsburgh, 1-2 years scholarship, Slakot, 12.50; Mrs. I. W. Grier, Verona, to purchase medical instruments for Dr. Johnson, India, 100; 3d Xenia, Bible reader, Mrs. Lytle, 20; 1st Columbus, Zenana, Egypt, 10; 1st Denver, Girls' School, Assiout, 25.

Hospital Support India, Dr. White and Dr. Johnson.—Cove, 25; 6th Pittsburgh, 15; 1st Wilkesburg, 10.

Dr. Johnson's Hospital.—First Ohio Pres., 10. *Home*.—Traer, 6; College Springs Pres., 5; Aledo, 6; Denver, 25; Greeley, Col., 8; Golden Rule M. B., West Bellevue, 1; First Ohio Pres., 10; Monroe, 5; Albany, Ore., 15; Oakville, 3; Cuylerville, 8; 1st Chicago, 20; Davenport, 26; West Bethel, 1; Mrs. Paul G. Spencer, Portland Mills, 2; Southern Illinois Pres., 13.25; Summerfield, 5; McCrory Soc. 3d Pittsburgh, 10; Oakland Chapel, Pittsburgh, for debt, 10; McDonald, 10; Sugar Creek, 23; Kerr Ridge, 10; Adamsville, 12.47; Indiana Pres., 17.10.

Home Salary.—Mission Circle, 5th Allegheny, 3; 7th Allegheny, 10; Bellevue, 12.50; Etna, 15; St. Clair, Salt Lake, 23; L. M. & A. S., Sewickley, 10. 8th Allegheny, 10.

W. S. Indians.—First Ohio Pres., 9; McCrory Soc., 3d Pittsburgh, 10.

Freedmen's.—Traer, 6; North Henderson, 7; Golden Rule M. B., West Bellevue, 2; 2nd Cedar Rapids, 15; First Ohio Pres., 29.73; 1st Des Moines, 7.50; Guinstown, 7; Oakville, 3; Mission Band, Albany, N. Y., 9.56; West Bethel, 8.50; Mrs. Paul G. Spencer, Portland Mills, 2; Southern Illinois Pres., 5; 6th Pittsburgh, to buy shoes, Norfolk, 4.40; 1st Xenia, 20; Indiana Pres., 7.

Little Girls Home Tenn.—College Spr. Pres., 10; Y. L. A. S., 4th Allegheny, 30; Mrs. I. W. Grier, Verona, 55; Mrs. W. W. Grier, Verona, 55; Wheatland, 25.

Church Extension and Parsonage Fund.—Traer, 6; College Springs Pres., 2.50; Nortonville, for South Omaha, 3.50; Greeley, Col., 8; Golden Rule M. B., West Bellevue, 1; First Ohio Pres., 5; Service, Spokane, 5; Boydon, 10.80; Adamsville, 12.47.

Ministerial Relief.—College Springs Pres., 2.50; Golden Rule M. B., West Bellevue, 1; Garner, 6; McCrory Soc., 3d Pittsburgh, 15; Jefferson, Monongahela Pres., 10.

Orphans' Home, Allegheny.—Biggsville, 5; 3d Pittsburgh, 50.

Children's Hospital, Allegheny.—Fulton M. B., 4th Allegheny, 10.

Life Membership in W. G. M. S.—Mrs. Hervey Bell, Washington, Ia. 25.

Thank Offering.—Colokan and Colony, L. M. S., 2.35; Cincinnati L. M. S., 17; a member of Jamestown, Pa., Soc., 10. E. J. SLOAN, Treas.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.]

Three questions have come to hand in regard to the Memorial from Omaha Presbytery.—ED.

QUESTION 1. For the benefit of those who are not fully persuaded as to the advisability of adopting the Omaha Memorial, will some of its supporters please suggest an order of business as conducted in a triennial meeting?

QUESTION 2. If the Omaha Memorial be adopted what part of the work would revert to the synodical meeting? what part to the triennial meeting?

QUESTION 3. Will some of the sisters who favor the Omaha Memorial please give some reasons why it should become a law?

Ques. Can societies designate the objects to which they wish the thankoffering appropriated?

Ans. From Sixth Church, Allegheny, Pa. The question in the Magazine as to whether the minutes of the General Missionary Society should be published in the Magazine or in a separate pamphlet was brought up at the last meeting, and it was thought ~~it was~~ best to be continued in the Magazine and not in a separate pamphlet, as those who get the Magazine would not likely get the other; therefore, very few would see the minutes.

MISS LOTTA ROLL, Cor. Sec.

Ans. The L. M. S. of Morea, Ill., voted at their last meeting on the question "Shall the Minutes of the General Missionary Society be published as the July Number?" Voted in the affirmative.

Ans. The question of how shall the minutes of the General Society be published was presented to the L. M. S. of Erie, Pa., at their last meeting. They voted unanimously to have the minutes published in the MAGAZINE. In the discussion several reasons were given. One was, that the Magazine would reach a great many more than could be reached by the minutes in pamphlet form. There were ladies present who had endeavored to sell the minutes in pamphlet form, in Lake Presbytery, and as they remembered the correspondence, expense and weeks of trouble they had had, voted in the affirmative, and told us the reasons why.

E. W. P.

From Mechanicstown, O.: "Our society likes best to have the Minutes in one number of the MAGAZINE. We think they will reach more families and be more widely read than if published in separate pamphlet form."

SUGGESTIONS.

In answer to a request in the November number for statistics we have received a number of re-

sponses. If they come in with any degree of completeness we will present them in the best form we can. We would like the date of the organization of congregational societies and any other data or suggestions any one may have to present.

A tribute of respect due Mrs. Mary E. Munks, from the members of the Ladies' Missionary Society of the United Presbyterian church of York, of which her husband was pastor nearly two years.

Mrs. Munks came among us an entire stranger, but she soon endeared herself to the church, and Ladies' Missionary Society by her true womanly and Christian deportment. She loved the cause of the Master, as her ever readiness to work for him proved.

Never crowding to the front but satisfied to do at all times what she could for the advancement of his cause, whose servant she professed to be, her place will not soon be filled in the hearts of those who knew her best.

By order of,

MRS. LODEMA ROLFE, }
Mrs. W. C. THOMSON, } Com.
MRS. EMMA McDUGAL, }

The following resolution was adopted by the missionary society of Jefferson congregation upon the death of their former president, Mrs. M. C. Large.

Resolved, 1st.—That we humbly bow in submission to God's will, in the removal by death of this one who from the founding of our society has been a most faithful and earnest worker.

2nd.—That by the removal of this earnest member, we are called to greater diligence in the Master's cause, to carry forward the work which she has laid down.

MRS. E. J. YOUNG, }
MRS. JAS. FARQUARSON, } Com.
MISS AGGIE FIERCE, }

A tribute of affection from the Ladies' Missionary Society of the United Presbyterian church, of Sewickley Pa., in memory of Mrs. Catherine Rowan, whom it pleased our Heavenly Father to call home on Oct., 30, 1891.

We desire thus to bear testimony to the beautiful Christian character and gentle loveliness of Mrs. Rowan. Though for sometime in feeble health and unable to meet with us, yet still, as when in health, interested in her Master's work. Her prayers, so tender and loving, made in such pure, child-like faith, still linger with us, all as a gentle benediction. To know her was to love her; to be with her was to know that she had been with Jesus and, in her humble way, was touching the hem of His garment, so closely did she work with God.

We desire to express our deepest sympathy with her two daughters, who so tenderly cared for her in their sad loneliness and commend them to the loving Saviour, whom she served and with whom she is.

Committee.

A memorial tribute from the L. M. S. of the United Presbyterian church Grove City, Pa., on the death of Mrs. Mary Love.

Since it has pleased our Father to call home our aged friend, who was one of our first and most faithful members, and who, though unable to attend our meetings for years, always sent her offerings, showing that her heart was with us in the work.

Resolved, That we bow in submission to his holy will and endeavor to be ready when the Master calls.

That our sympathies are with those she left behind. We commend them to the loving Saviour, who wept with the mourners at Bethany, and who has given the promise, "I will comfort and be turned into joy."

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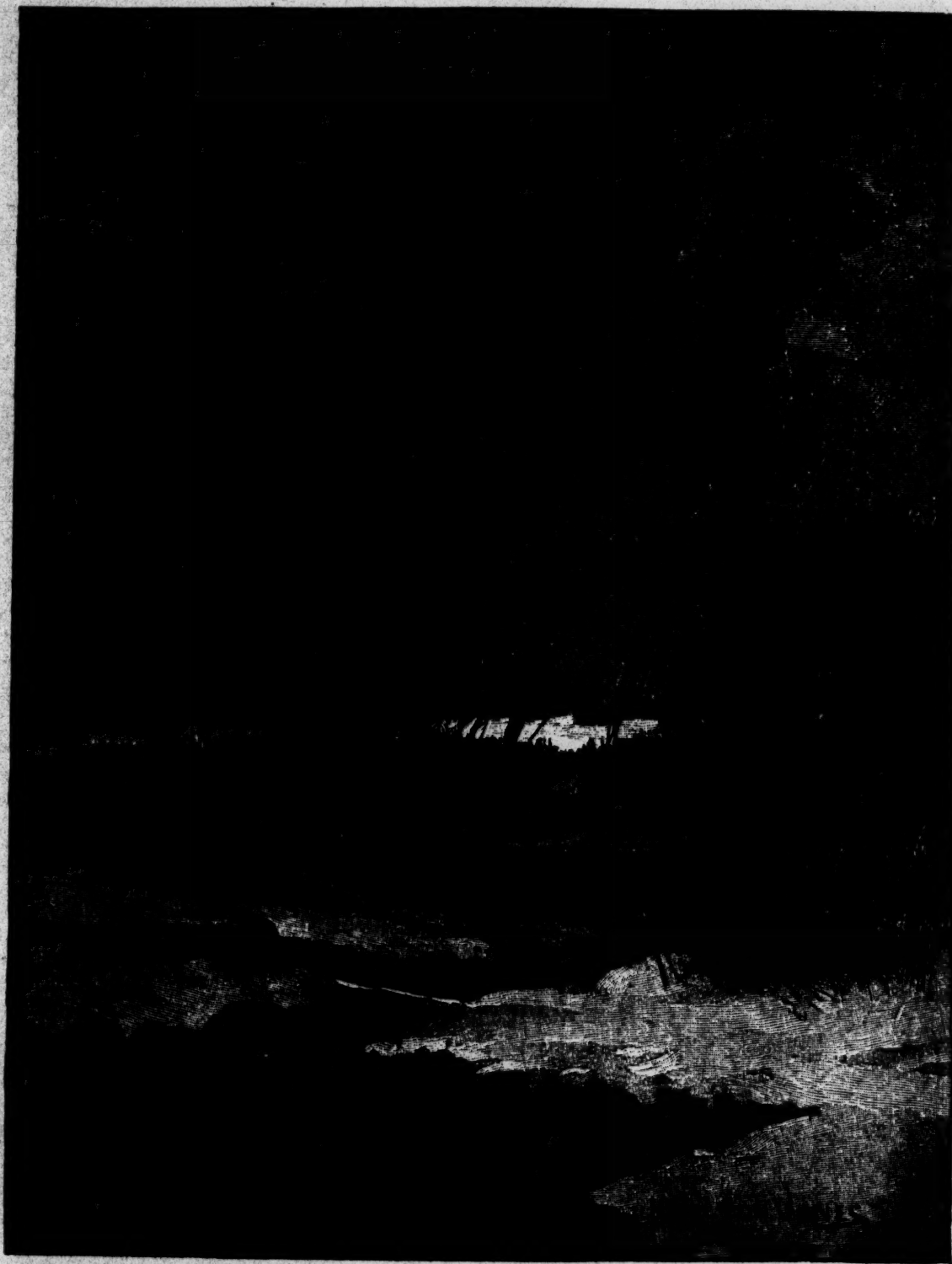
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WINTER SCENE.

"Come, then, expressive Silence, muse His praise" -THOMSON.